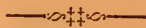


JOURNAL
OF THE
FOURTEENTH ANNUAL CONVENTION
OF THE
PROTESTANT EPISCOPAL CHURCH,
IN THE
DIOCESE OF ILLINOIS,
HELD
IN QUINCY,
ON THE
SIXTEENTH DAY OF JUNE, 1851.



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List of Clergy in the Diocese of Illinois.

Rt. Rev. PHILANDER CHASE,* D. D., Bishop of the Diocese, Robinsnest,
Peoria County.

Rev. JAMES BENTLEY,* Missionary at Freeport.

“ J. S. CHAMBERLAINE, Christ Church, Limestone Prairie.

“ S. CHASE, D. D., Professor in Jubilee College.

“ D. CHASE, Church of the Atonement, Chicago.

“ P. CHASE, jr., Missionary, Calvary Church, Farmington.

“ S. R. CHILD, Missionary, St. Paul's, Warsaw.

“ R. H. CLARKSON, St. James', Chicago.

“ J. C. CRACRAFT,* St. Paul's, Peoria.

“ J. L. DARROW,* Christ Church, Collinsville.

“ E. DE WOLF,* Missionary, Lee County.

“ C. DRESSER, St. Paul's, Springfield.

“ G. P. GIDDINGE, St. John's, Quincy.

“ B. HUTCHINS,* St. John's, Albion.

“ J. L. JOHNSTON, Missionary, Pekin.

“ C. V. KELLEY,* Christ Church, Ottawa.

“ E. B. KELLOGG,* Christ Church, Metamora.

“ J. MAYO,* residing at Langdon, Peoria co.,

“ J. MNAMARA, Christ Church, Waukegan.

“ S. Y. M'MASTERS, St. Paul's, Alton.

“ O. MILLER,* residing near Belvidere.

“ W. MITCHELL,* St. Mark's, Chester.

“ T. N. MORRISON, Christ Church, Aurora.

“ S. D. PULFORD,* Missionary, Belvidere.

“ C. REIGHLEY, Trinity Church, Chicago.

“ J. SELLWOOD,* Zion Church, Mendon.

“ C. E. SWOPE, Grace Church, Chicago.

“ G. UNONIUS, St. Ansgarius', Chicago.

“ A. J. WARNER, St. Peter's, Grand De Tour.

“ J. T. WORTHINGTON, Trinity Church, Jacksonville.

Total number belonging to the diocese,	29
“ “ present in convention,	17

* Not in attendance on convention.

JOURNAL.

Quincy, Adams County,
Monday, June 16, 1851.

The Convention of the Protestant Episcopal Church, in the Diocese of Illinois, assembled this 16th day of June, A. D. 1851, in St. John's Church, Quincy.

On Sunday, the day previous, the religious services preparatory to business were celebrated, according to usage, and a resolution of the Convention of 1836, recommending the same.

In the morning Rev. T. N. Morrison read prayers, Rev. C. Dresser preached, and Rev. G. P. Giddinge administered the communion, assisted by Messrs. S. Chase, and T. N. Morrison.

In the afternoon Rev. G. P. Giddinge read prayers, and Rev. J. S. Chamberlaine preached.

In the evening Rev. J. M'Namara read prayers, and Rev. Mr. Dow, of the Diocese of Kentucky, preached.

In the absence of the Bishop, Right Rev. Philander Chase, detained in the providence of God by illness, Rev. S. Y. Mc. Masters was called to the chair, *pro tem*.

The Secretary then proceeded to call the names of the clergy, from the certified list, furnished by the Bishop, according to the canon of this Diocese; when the following clergymen responded to their names, and took their seats, viz:

Rev. J. S. Chamberlaine,
“ D. Chase,
“ S. R. Child,
“ C. Dresser,
“ J. L. Johnston,
“ S. Y. M'Masters,
“ C. Reighley,
“ J. T. Worthington,

Rev. S. Chase,
“ P. Chase,
“ R. H. Clarkson,
“ G. P. Giddinge,
“ J. M'Namara,
“ T. N. Morrison,
“ C. E. Swope,
“ G. Unonius.

There appearing a canonical number of clergy in attendance, Rev. Messrs. Giddinge and Worthington were appointed a committee on the testimonials of lay delegates; who reported, from

St. John's, Quincy—James P. Erskine, Francis C. Moore.

St. Ansgarius, Chicago—John W. Chickering, P. Von Schneider.*

Trinity Church, Chicago—J. M. Wilson,* Dr. Rutter, W. H. Adams.*

St. James, Chicago—J. S. Reed, E. H. Sheldon.*

Calvary Church, Farmington—H. S. Austin,* S. Wilkinson.

Christ Church, Robinsnest—Charles M. Taylor.

St. Paul's, Warsaw—Mr. Chittenden.

Church of the Atonement, Chicago—I. W. Comstock.

St. Stephen's, Pittsfield—W. A. Grimshaw, P. V. Shankland,* B. H. Atkinson,* E. B. Bush,* B. Norris.*

There being a canonical number of lay delegates present, thus constituting a quorum in both orders, the house was organized by the unanimous election of Rev. C. Dresser as presiding officer, according to Art. VI. of the constitution of this Diocese.

Rev. S. Chase was, on motion, elected Secretary.

On motion, a committee on the organization and admission of new parishes was appointed, consisting of

Rev. G. P. Giddinge, Rev. S. Y. M'Masters, Dr. Rutter.

On motion, Rev. J. T. Worthington, and W. A. Grimshaw, and J. W. Chickering, Esqs. were appointed a committee to propose rules of order for the government of this house.

The foregoing committee reported certain rules, which were adopted.

The committee on the organization and admission of parishes unanimously reported that Zion Church, Freeport; Saint John's Church, Naperville; Saint Paul's, Pekin; Grace Chh. Chicago, had complied with the canons of the Diocese, regulating the organization of parishes, and their admission into union with Convention, and recommended that they be admitted; whereupon it was, on motion, ordered that the above

* Not in attendance on convention.

named parishes be received into union with this Convention.

The committee on testimonials of lay delegates further reported in favour of

W. Sherwood, *Grace Church, Chicago.*

W. Stanberry, *St. Paul's, Pekin*; who appeared, and took their seats.

The Secretary then read the following communication from the Bishop, together with his address.

To the members of the Convention of the Protestant Episcopal Church in the Diocese of Illinois—according to previous appointment lawfully made—now in session, in the town of Quincy, Adams County :

Bishop Chase, the Diocesan, instead of being present, is detained by reason of severe sickness, and in his sufferings desires their prayers that God's visitation may be sanctified to him.

Bishop Chase, owing to the sudden manner of his attack of sickness has been prevented from completing his address, as required by canon, at the opening of each annual convention.

The statistics and history of his labours since he last met the convention, in Chicago, constituting as they do the main body of the said address, Bishop Chase has requested the Rev. Dr. S. Chase, the Secretary of the convention, to read, and, if permitted, to sign with the Bishop's name and seal, and put the same on the records.

That God may have His Church throughout the world, and in Illinois especially, in His holy keeping, and evermore mightily defend it from enemies without and traitors within its borders, is the sincere prayer of aged

BISHOP CHASE.

Jubilee College, June 10, 1851

On motion, Rev. Messrs. Worthington and Clarkson, and Messrs. Chickering and Grimshaw, Esqs. were appointed a committee upon canons.

Several amendments were proposed, and referred to the above committee.

On motion, Messrs. J. W. Reed, and Francis C. Moore were appointed a committee to examine and audit the Treasurer's account.

The standing committee made the following report: While the last convention was yet in session, testimonials were signed, recommending Rev. S. D. Pulford for priest's orders. A vacancy subsequently caused in the committee by the resignation of J. Bailhache, Esq., was supplied by the appointment of A. Campbell, Esq., in accordance with the provisions of canon XI. of this diocese. By the committee as thus constituted, testimonials were signed in behalf of Rev. Messrs. R. H. Clarkson, and Cornelius E. Swope, applying to be recommended to the Bishop for ordination to the priesthood. Also, in favour of Rev. Dr. Rutledge, Bishop elect of Florida.

CHARLES DRESSER.

The trustees having in charge the raising of a fund for the support of a Bishop, and other purposes, made the following report, accompanied by the Treasurer's* account: As soon as convenient after their election the board became organized by the appointment of A. Campbell, Esq., Treasurer, in accordance with resolutions adopted at the last convention; an address was prepared and circulated, calling on the members and friends of our church to aid in securing funds for the several purposes named in the Act of Incorporation; and also recommending a plan for raising, by small annual contributions, a fund for the support of the Episcopate in this diocese. To what extent this plan has been adopted they have no means of knowing — The report of the Treasurer, herewith submitted, will show that but small returns have thus far been received.

T. J. WORTHINGTON,

CHARLES DRESSER,

In behalf of the Trustees.

On motion, the convention adjourned to meet at 2 o'clock.

AFTERNOON, 2 o'clock.

The convention met pursuant to adjournment.

Rev. A. J. Warner appeared, and took his seat.

The parochial reports were laid upon the Secretary's table, to be by him delivered to the Bishop.

On motion, the convention proceeded to the election of a

* For the account of Treasurer for the fund for the support of the Episcopate see latter part of Journal.

standing committee: whereupon were elected of the clergy, Rev. S. Chase, and Rev. C. Dresser; of the laity, S. H. Treat, and A. Campbell.

On motion, S. R. Webster, a delegate elect from Immanuel Church, Rockford, was invited to an honorary seat in this convention, that parish not being prepared to comply with the requisitions of the canons to entitle it to lay representation.

On motion, the convention proceeded to the election of delegates to the next ensuing general convention: whereupon, were elected, of the clergy, Rev. S. Chase, Rev. C. Dresser, Rev. C. V. Kelley, and J. T. Worthington; of the laity, J. Bailhache, W. A. Grimshaw, W. Stanberry, and J. M. Wilson.

The committee on canons reported the following canon: Each parish or church may adopt a constitution and by-laws which shall not contravene the existing constitution and canons of this diocese; and said constitution and by-laws may prescribe the qualifications of electors of wardens and vestry-men, and any provision as to such electors shall be adopted at a parish meeting, after notice of said meeting, setting forth the object for which said meeting is called. Said notice shall be such as to time and place as is usual to give for other parish meetings: *Provided*, that nothing herein contained shall prohibit any parish from changing the qualifications for electors, as prescribed in sec. 1, canon VI.

The committee appointed at the last convention to report a plan of organization of a society for the relief of superannuated and infirm clergymen, and the widows and orphans of deceased clergymen, made a verbal report in part, and wished to be discharged.

On motion,

Resolved, That the next ensuing convention be held in Pekin.

On motion,

Resolved, That article 22 of the constitution of this diocese be so amended as to read "the first Monday in September in each year," instead of "the first Monday after the 15th day of June."

On motion, It was ordered that the Secretary cause to be

printed 400 copies of the Journal, and 300 extra copies of the Bishop's address, to be distributed as heretofore.

The committee on the Treasurer's account made the following report:

The committee to whom was referred the Treasurer's account report as follows, viz: They have examined the same, and find it correctly cast, and properly vouched.

They would say further that the list of delinquent parishes for the payment of their quota has been furnished, and is herewith submitted.

JOHN S. REED, } Committee.
FRANCIS C. MOORE, }

The following resolution was offered:

Resolved, That canon XV. be so amended as to read "twelve and a half cents," instead of "twenty-five cents," and that the following words be added: "Such parishes as fail to pay their quotas shall be denied representation in convention unless excused by the standing committee."

On motion,

Resolved, That in the opinion of this convention it is the imperative duty of every clergyman of this diocese to bring before the people of his parish the subject of a permanent Episcopal Fund, and to urge upon them the importance of prompt and immediate action, in systematic contributions, as recommended by the board of trustees in their circular, recently set forth on that subject.

On motion,

Resolved, That this convention hear with great regret of the illness of our beloved Bishop, by which we are deprived of his presence and counsel at this meeting, and that with our condolence to him, we offer our thanks to God for the hope we are permitted to entertain of his speedy recovery.

On motion,

Resolved, That the cordial thanks of this convention be tendered to the inhabitants of Quincy for their courteous hospitality towards the members of this convention.

On motion,

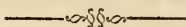
Resolved, That the thanks of this convention are hereby

given to the Rev. Charles Dresser, for the impartial and efficient manner in which he has presided over our deliberations.

The minutes were read; and after some appropriate collects the benediction was pronounced by the presiding officer, and the convention adjourned *sine die*.

SAMUEL CHASE,

Secretary of Convention.



BISHOP CHASE'S ADDRESS

TO THE CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF ILLINOIS, IN QUINCY,

JUNE 16, 1851.

Dear Brethren:

On the 8th day of September, A. D. 1850, St. Paul's Church, Peoria, was consecrated. The Rev. S. Chase, D. D., read prayers, and assisted at the communion. The building is of brick, and erected in good taste, chiefly by the exertions of the Rev. J. S. Chamberlaine, on a lot on Main street; the means to purchase which were given to the Bishop by a benevolent gentleman in New York, who wishes his name to be concealed. The title to the land is a deed of trust, containing a power of *reverting* whenever it ceases to be used solely to the worship and service of Almighty God, according to the doctrine and discipline, liturgy and offices of the Protestant Episcopal Chh. in the diocese of Illinois, and the United States of America.

The sermon was preached by the Bishop. The subject was Jesus Christ on his throne of judgment.

The first place of visitation by the Bishop, on his way to the general convention, was that of Collinsville, in Madison co., Illinois, about 12 miles east of St. Louis, Mo.

Having arrived several days earlier than expected, and been received kindly by Dr. Darrow and his sister, we hired a carriage and driver of Mr. Look, and were taken to Lebanon, to be away three days, for twelve dollars and a half. We rode to Mr. Osborne, merchant in the village of Lebanon. Mr. and Mrs. O. have a family of eight children, well brought up. On

our arrival we met with a Mr. Baldwin, and promised to dine with him the next day. This appointment was fulfilled, though several miles out of town. Cold raw weather. The company was very good. This ride was unfavourable to my health. My voice was affected with the cold, and much conversation, so that the appointment to preach in Lebanon, was with difficulty fulfilled. It was a Methodist congregation, who gave a respectful audience to my words, delivered scarcely above a whisper. At this meeting I baptized one adult lady, Mrs. Emily Jones Osborne.

Sept. 13. Much conversation in the evening at Mr. O's.

14. After breakfast, baptized a child of Mr. and Mrs. O's, named Emily Maria, 2 years old. At 10, A. M., left Lebanon for Collinsville, weather still damp, and roads bad :—fine country, but has suffered much from drought—poor corn crops, and no potatoes.

15. Sunday. Attended Church. The Rev. Dr. Darrow came home just in time to read prayers. Dear gentleman! He has little or no salary, but does what he can. Having been more successful in restoring to health persons apparently dying with the cholera than any other physician, and having commended himself to the best affections of his patients, and his neighbours in general, it is hoped his advice and prayers and sound doctrine will tend to win many to seek the Saviour, the only availing Physician of their souls. The Bishop preached, and administered the supper of our Lord to fourteen. It rained, and the Lebanon friends could not come. Mr. and Mrs. Ground, from Marine, came in just at the close of the sermon.

Seeing the sad condition of the church, the Bishop, at the close of his afternoon sermon, proposed that a collection should be taken up, and twenty dollars and fifty cents were collected, nearly enough to paint the church.

16. Mrs. Look, Dr. Darrow's kind sister, accompanied us to St. Louis, where we were affectionately entertained by her daughter, Mrs. Harlow, who invited Bishop Hawks to see us.

It was dark before we left the harbour.

At four o'clock in the morning of the 17th we landed on the wharf-boat at Chester, kept by a descendant of Israel, Mr. B.

We sat in his office, and conversed with his uncle, till morning. The subject was that which interests both Jew and Gentile.—The fast approaching period “when Joseph shall be made known unto his brethren.”—Joseph representing the Messiah, beloved by his father, hated by his brethren, sold into Egypt, cast into prison, raised thence into power, providing food and feeding the nations, till a famine is felt, even among his brethren, and they are ready to die, but, hearing there is corn in Egypt, they come down to buy.—They are perplexed as at this moment. (Here the Jew looked up with eagerness to know what would follow in this divinely appointed historical allegory.) I say they are perplexed as you, the sons of Israel, are now perplexed. Your temple having long been destroyed, and the Lawgiver of Judah, and the sceptre, all appearance of a ruling power having departed from between his feet, and the Shiloh (in your sense) not yet come, you are perplexed, till God hath brought you, in his own mysterious way, before your Messiah’s face, into Joseph’s house; and you are communing with his stewards, and telling your stories, and saying in remembrance of things past, “we are verily guilty concerning our brother Joseph, (Jesus) when we saw the anguish of his soul, and repented not.”

Has not this time nearly come? and when it has indeed truly come to pass, then will you hear the words, (awful indeed to the gentile world) “cause every man to go out from me”—let the gentiles, who have abused my favour, depart from me—“I am Joseph, your brother, whom ye sold into Egypt, (whom ye crucified) and God sent me to preserve you, and to save your lives by a great deliverance” from all your sins. “Behold, your eyes see that it is my mouth that speaketh unto you. And he kissed his brethren, and wept over them, and after that his brethren talked with him.”

Now, dost thou not see, thou son of Jacob, that God’s promise will stand concerning his *elect*, the ancient people Israel? Does not the time draw nigh, when, having repented of your sins done unto your brother Joseph, his bowels will yearn over and adopt you once more into his family, by the compassion of one whom ye slew and hanged on the cross? What will be-

come of unbelieving gentiles, let them reflect who read what befell the Egyptians, when Pharaoh and his horsemen were drowned in the sea which saved Israel.

What effect such a discourse, at night, on board the wharf-boat, at Chester, had on an individual and intelligent Jew, time will show. If he were not moved by the truths recited, others may be, (God grant it,) to their eternal salvation.

Early in the morning we were taken up on the hill, and were gladdened at the sight of a church, nearly finished.

18. Preached in the Presbyterian church. Congregation full and attentive. Confirmed five persons. A heavy storm threatening, it was at the close of the service thought advisable to go immediately on the wharf-boat. We hardly had gotten on board when the rain commenced and lasted till night. Mr. Swanwick, and Mr. Richmond stayed with us. Soon after tea Mr. Root and his two sons, from Sparta, (20 miles off,) as also Mrs. Tuthill and her son and two daughters, came in 30 miles, through the rain. They had been misinformed of the exact time of the meeting.

After much conversation it was concluded to hold divine service on board the wharf-boat the next morning and confirm such as were duly prepared. This accordingly took place. Four were confirmed, and a most interesting sight it was to all who witnessed it. In the afternoon we got on board of a passing steamer, the Melodeon, Capt. Ackerman, where we were treated with great kindness both by the Captain and his lady.

We did not leave the boat till the morning of the 20th. After dinner at Mr. Kimball's, Mr. Willard's carriage came for us. It is about 12 miles from the river to Jonesboro', an improving and pleasant village. Mr. and Mrs. Willard gave us a kind reception.

In the evening of Saturday the Baptist missionary invited me to preach, at 8 o'clock; saying the whole service, as well as the place in the meeting house was at my disposal. This was gratefully accepted. Congregation very large. It had already been published in the Gazette that I should preach on Sunday, before and after noon. Early on Sunday morning, the Baptist missionary, the Rev. Mr. Hempstead, called and said

that the Rev. Mr. Atherton, the first minister in the country, claimed the right of occupying the pulpit in Jonesboro', in the morning. I made no objections, and appointed to preach and hold service at Mr. Willard's, where I lodged. Soon after, the Methodist minister called, and invited me to preach in his pulpit, which being respectfully declined, he said he and his congregation would attend at Mr. Willard's. This arrangement made the congregation very large.

There were but few who responded, (being unacquainted with the service,) yet all was conducted in good order — and the administration of the ordinance of confirmation to Mrs. Willard, and the baptism of all her children, 7 in number, gave a crowning effect of solemnity to the whole.

In the morning of Monday, I confirmed a Lutheran Physician, of great respectability, professing his faith in the gospel, and an entire adhesion to the discipline of our Protestant and primitive church.

After receiving assurance that ground for an Episcopal Chh. and parsonage would be forthwith given by Mr. Willard, we set off for the river Mississippi, and crossed to the opposite side, in a steam-ferry-boat, for the better convenience of getting on board of a steamer for Cairo. Here we were detained, waiting two days and nights before we found a favourable opportunity of getting to the mouth of the Ohio.

Touching at Cairo, we found Bishop Green, and the Rev. Mr. Miller, and the Rev. Mr. Patterson, and Yeyger, from Mississippi diocese, going to the convention; all of whom joined us in ascending to the mouth of Cumberland River. We breakfasted at Paducah, and thence went on board the steamer Chattanooga, which took us to the Falls, where we went on board the Visiter, which brought us to Cincinnati, where we were received with the utmost kindness by our oldest and best of friends, Elthan Stone, Esq., and his family.

While we were on board the Chattanooga, a singular circumstance took place:—We had succeeded not only in the custom of asking a blessing at our meals, but in having prayers at night, on board the steamer. While we were engaged in this latter duty, and singing a hymn, and reading the Holy

Scriptures, there arose some disturbance at the forward part of the cabin, among the card players and whiskey drinkers. The complaint was that the lamp, having a glass shade, was taken from them, brought aft, and placed upon the table where evening worship was wont to be performed. The bar-keeper was the loudest among the malcontents, and summoning his whole force of impudent effrontery, came and snatched away the lamp, and carried it off in triumph. Being left in darkness, we should have been much at a loss had not the prayers and collects of the Church been well stored in the memory, and said full as well as if there were no darkness surrounding us. The whole was concluded with a blessing.

The captain of the boat, (I wish I could remember his name,) having been informed of the conduct of the bar-keeper, ordered him to be put on shore, which was done the next landing place. The ladies, (always compassionate,) interceded, but nothing would avail till the reputation of the boat were restored by a public example of an offender against the morals and religion of our Christian country. A petition, however, was signed by us all, that, on the return of the steamer, the bar-keeper, after making a proper apology, should be restored to his place.

I cannot be sufficiently grateful to the divine goodness for the improvement of my health, and the very respectful and affectionate treatment I received while attending the General Convention, in Cincinnati. Some items of the latter are related in the public journals; others, of a more private character, must remain covered, for the present, from the view, like fragrant and delicious melons by the leaves, to be related and enjoyed in due time, at feasts, when hearts are prepared, by social intercourse, to understand and appreciate them.

One thing gave me pain, which I think my duty to mention, viz: the growing practice of placing wine on the table for the guests to taste, and see how Ohio has improved in her vineyards. Mercy on us! said I to myself, are my brethren of the Episcopal Church to be caught in this way? As sure as wood burns and water runs, such a practice will increase upon them. We shall hear of red faces and *naps after dinner* by and by,

perhaps when too late for reformation, of consequences too painfully disgusting to mention.

Under present circumstances, surrounded as our Primitive Church is, on every side, by enemies, who would rejoice to see her in the dust, it is my deliberate opinion that her members are bound to be doubly cautious of the first approaches of intemperance. Her clergy especially would do well to drink no wine all their days, rather than give occasion for offence. If they would be sincere when they claim to be *apostolic*, let them prove it by following the example of Paul the apostle, in refraining from all things that offend. If the host, through motives of mistaken kindness, press them to fill their glass, let them exercise the courage to say "No," in proof that they have a mind of their own, and feel the necessity, having suffered so much from recent examples of men staining the purity of the Church. Thank God there are many, yea, a vast majority of Episcopalians who think and act on the principles of abstinence from all spiritous drinks. May their number be increased, and thus our communion be saved from the ruin which must otherwise sooner or later be her doom.

Bishop Burgess, of Maine, gave me a book of his own writing, about the "Last Enemy, Death,"—how he was permitted, by the Great Sovereign of the universe, to conquer, and how he is now conquered by one greater than he, by raising himself from the grave, and thus "leading captivity captive."

He did not say much how and by what means this enemy had made his first attack, and how he continues the same mode of *warfare*, by making men believe a lie, saying what was not true, "thou shalt not surely die, for God doth know ye shall by transgressing his will, be as Gods, knowing good and evil." This was a part of the subject which had just been considered in the last address to the convention, and still lingered on my mind.

I took up the book, or rather drew it from my bosom, as we floated down the river Ohio. I read on, at such intervals as were afforded amid above 500 fellow passengers.

On Sunday, 20th of October, I preached in the morning, and the Rev. Mr. Sanford in the evening.

On Monday, the boiler of the steamer burst, near Evansville, when there seemed confusion confounded, by the united scream of all who were "afraid of sudden fear." Poor creatures! they did not realize the truths in Bishop Burgess's book, drawn fresh from the well of life—the Holy Scriptures—how death, whom they so much dreaded, had been conquered by Jesus Christ, so that even a watery grave, in the Ohio, would carry them safe into a state of bliss, if they would believe on His name.

No great injury having been sustained by the steamer, we were landed at Evansville, where, through the goodness of the Rev. Mr. Foster, we hired a carriage, with a careful driver, which took us across the Wabash, and the line which separates Indiana and Illinois. We stayed at Graysville, and next day, Wednesday, we came to Albion, and were welcomed by good old Mr. Hutchins, (two years older than myself) and his son, the Rev. Benjamin Hutchins, who had most cordially pressed me, by letters, to make them a visit.

The church, he said, was ready, and the congregation advertised to meet in the evening, "and they will expect you to preach twice, or thrice, before Sunday—and then confirm—and give them the symbols of the body and blood of the Redeemer." "And have you heard, already, that I am 'permitted' so to do by 'canon,' lately passed in Cincinnati." "*Canon*, why no!—What news is this to us all—Whoever heard that such a thing was necessary? You, who have not been able to visit us this seven years by reason of your broken ribs, and weakened back, now to need a *canon* to authorise you to administer the bread of life to the perishing souls of both pastor and flock—the very idea shocks us." "Just so, I thought, when this question was agitated in the upper and lower chambers of the convention: but, must I preach this evening?" "Yes." "But, how can this be done—my mss. are all old, and though your lights be brilliant yet my eyes are dim of age." "Well, *talk* to us then about the things pertaining to the kingdom of God, and the salvation of our souls." Even so, it was done. The congregation was full as large as commonly it is on Sunday, and very attentive. My text I do

not remember, either the book, chapter, or verse, whence it was drawn. It was from the Holy Bible—that ocean of truth, which can be put in motion by the Spirit of God, approach it whence or where you will. One thing appeared absolutely necessary, that, considering the dead calm, and the malaria of infidelity breathed over this region by the leaders of the first settlers from England, there must be some thunder and lightning to agitate the wind and purify the air, and put the stagnant waters in motion.

The recital of what took place on Mount Sinai—how that Jehovah, with awful threatenings, binds us to the keeping of his moral law, and makes us feel the weight of our sins that we may fly, by faith, to the blood of the Lamb, slain to wipe away our guilt, seemed to effect the desired end of repentance. And then the renewal of the covenant at Horeb, a covenant including men, women and children, all who were baptized unto their spiritual Moses, in the cloud, and in the sea of baptism, was pressed on them as a duty now as in primitive days, that they may be prepared to eat of the manna, and drink of the rock of salvation while going through the weary wilderness of this wicked world. They seemed to be moved in spirit to seek the Lord in the way of his own appointment.

The next day it rained, and there was no public service in the evening. Friday and Saturday were good days, and the evenings pleasant, and the congregations full. Seldom have I felt my heart and spirits more exhilarated. The manner of Mr. Hutchins's reading prayers was both simple and solemn, and the feast of divine worship in the beauty of holiness seemed to be enjoyed by all and every one not led astray by the love of novelty. It being the daily bread, and its containing the nourishment of eternal life in its very doctrine, the oftener repeated, in true faith, if duly served to the hungry soul, the better.

They say we commend our services too much. How can it be so with one who feels himself in need of daily food? If he labour hard, or is weary with travelling, how doth he bless God for the solid food that sustains him, although it be the same that satisfied his hunger yesterday? Besides, our service has scat-

tered through it *choice bits* to please every taste. There is on record a story of a woman who loved her husband dearly, and when he was gone to sea, frequented the Church service, in preference to all others, because the Church people so frequently prayed for "persons gone to sea," and for all "who travel by land or water," and when the *amen* was pronounced, and the response made, "we beseech thee to hear us Good Lord," she had the privilege to think that all were praying for her husband — even the husband of one who perhaps was the most modest and unnoticed being in the congregation. The story is a pious one, and should lead every one to join in the responses audibly, that even the "widows and fatherless children, and all who are oppressed," may be assured they are thought of and prayed for by our primitive church.

The next day was Sunday, and a blessed day it was. Fourteen were confirmed; and the Lord's supper administered. The sermon and exhortations had taken up so much of the day that I had thought myself unable to do any more duty till a whole night of balmy sleep should restore my strength: but the request was urged so ardently that I would preach in the evening again that I consented. The sermon was from notes taken on text, John c. xv. v. 8—"Herein is my father glorified, that ye bear much fruit." Immediately after the sermon was ended there came forward seven new candidates for confirmation, all young men, except one female, children of the descendants of the first settlers, and sprouts from that tree, the Protestant Church of dear Old England, whose branches are spreading and bearing fruit all over the world. Dear, and most interesting youths said I, as I bent my head in the worship of God, and laid my aged hands on their heads, imploring a blessing on them, in the form prescribed: "Defend, O Lord, this thy servant with thy heavenly grace, that he may continue thine forever, and daily increase in thy Holy Spirit more and more until he come to thine everlasting kingdom." I could not look round, for my eyes were filled with tears of joy that so many lambs of Christ had been recovered from the ways of sin and infidelity spread around them.

Monday was fixed as the day of my departure from Albion.

The route, over the wide prairies 150 miles, to Springfield, north, a little westward, was reported to be good, by reason of a long spell of dry weather; and the luggage left at Evansville, Indiana, having been sent for, and a good wagon on springs, and a careful driver prepared by the friends in Albion, a most interesting group assembled at the Rev. Mr. Hutchins's door, to see us off. "Will you come again to see us once more? — we will give you a hearty welcome, and defray, as now we do, your expenses, and see that there be made a large chair, to support your broken back, and rest your weary limbs." "Agreed, agreed, with hearty thanks for blessings on you all, through Jesus Christ our Lord."

It was a journey of four days and a half before we reached Springfield. At Hillsboro', just as we were setting off in the morning, a man, about 36 years of age, approached us, saying "you do not remember me, but I am the same who, when a boy of 5 years of age, was laid on your bed, in Worthington, Ohio, and supposed to be in a dying condition. You and your wife took care of me, and by God's blessing I lived and recovered, while seven of my father's family, including himself and my mother, died of a malignant fever, caught as we were moving through Sandusky. I lived with you two years, and in obedience to my uncle's wishes, was sent for to reside with him, in Vermont. My name is Eleazer Hubbell. I learned the cabinet maker's trade, and now reside in the neighbourhood of this town of Hillsboro'." This was all: but it was enough to make our reflections during the time we passed in Ohio not, altogether taken as a whole, unpleasant to us.

Nothing can exceed the kind hospitality shown us always by the Rev. Charles Dresser, at Springfield. He is a Yankee, and his wife a Virginian. This speaks volumes in their praise — uniting the virtues both of the north and the south. Who will say they are not an example of perfection? For one, I will not. With a small salary, he does the duty of the rector of Saint Paul's Springfield, and affords his friends the best of lodgings, and the best prepared food — delicious coffee, and good cream in it — and with all, supports two sons at Jubilee, the elder to take his degree of A. B. next fall.

The notice was short, but the audience was not small in the evening. I preached *ex improviso*, I fear but poorly, for I was literally tired.

The cars, on Saturday, brought me to Jacksonville, where I was heartily welcomed by my friend Dr. Gillete. Sunday, preached twice, and confirmed five, being nearly all the sons and daughters of the English, to whom I administered the Holy Communion. Did the Rector, the Rev. Mr. Worthington, think I was *encroaching* on his privilege? Nothing can be more disgusting to his pure mind than the suggestion of such a thought. He wanted me to go over the river Illinois to Pittsfield, another parish, in Pike co., to which he extends monthly services: but how could this be done!

It rained when we set off for Naples, but the cars sheltered us, and we arrived in safety, and waited there a whole day for a boat going up the river. This delay was not without its use, for in it I became acquainted with Mr. Bush, a zealous christian gentleman, who, with others, is trying to lay the foundation of a church in this growing place. He paid our fare at the Inn, and saw us safe in the steamer.

We were only one night on board the steamer, and the next day we dined with my loved daughter Mary, Mrs. Chamberlaine. They live on the hill above the town of Peoria, in a most convenient and spacious dwelling, well fitted for a boarding school for young ladies. What cheered my heart above measure was the health of my dear daughter, while she presented me with a fine son, born in my absence. Surely, said I as I pressed this second son of my only daughter to my bosom, she will now be blessed—for God never sends a mouth into the world but he sends something to fill it.

Same evening, November 6th, we were at the Robinsnest, in which now resides my dear son, Henry I. Chase, and his loved family of a wife and four children. He is the chief manager of our college secular affairs. It is a small but new and tasty brick building, commanding a view of the opposite College Hill, and the extensive farms of our favourite Institution. Though this house, and the neat grounds around it, and the fruitful orchard near the now decaying range of cabins, with

the long verandah, shrouded with vines, are all my own property, and kept for my residence, whenever I choose to "*retire*," yet I prefer not to live here; trembling at the thought of strengthening the ties that bind me to this transitory life. I turn my face from the beautiful scene. The ease and comforts which it affords would, I fear, be none such to me. My Master's work is not yet done. Much remains to be achieved in order to rear the structure on the great foundation of our College; and I am deeply conscious that my agency, poor as it is, if removed from the College Hill, would cause the whole work, at this critical period, to stop: and in the event all that is done would prove fruitless.

Under this impression, the beauties of the Robinsnest have few charms as a residence for me. I had rather live in the Cottage, as a tenant at will, on the College Hill, and night and day labour to promote the true interests of the Diocese of Illinois in completing Jubilee College, than to live in a palace, or, what is more dear to me, the simple Robinsnest, now rebuilt, and surrounded with so many comforts, called my own. Of the selfsame mind is my dear wife, which she freely expressed, as we gazed on the bright prospect, illuminated by the reflected light of the rising sun, from the buildings, and trees, and gardens of Jubilee College. "We will go back there to our humble home, for the present, in the Cottage, and thence to our peaceful grave by the side of Jubilee Chapel." "Yes, dear wife, and I hope we may add, thence to a glorious resurrection at the last day, as revealed in God's word, and set forth so beautifully by Bishop Burgess." Would that all who are not already lost by sin could read his little book. It would, I think, win thousands from the ways of perdition. It would comfort millions who are weary and way-worn in their christian journey; and who knows but it might not stop the rage for worldly riches and worldly pleasures which is now ruining our country.

Our ride around by the bridge was most pleasant. We went directly to Dr. Chase's, to see his twin babes, son and daughter, born while we were at Cincinnati. Both the mother and the grandmother, my dear niece, Mrs. Lucia Russell, and all the children, were well. How joyous the meeting! How dear

the privilege of communing with a fellow labourer in the missionary cause !

It was *Thanksgiving Day*, appointed by our Church, but through some neglect not noted in Sword's Almanack. Alas ! it is not a saint's day. The audience consisted chiefly of the students. These were addressed not only on the subject of gratitude to God for crowning the year with an extraordinary crop of the fruits of the earth, and for the health which every where prevails in this vicinity, but for the great privilege of the gospel, set forth in the bible, read so constantly in our primitive Protestant Church. Here they could go out and come in without encountering city or village vices, under the influence of mild laws and righteous government. Here they could worship the God of Christians without the use of images ; and here, by devout prayer, obtain his Holy Spirit, and feel his presence in all they think, do and say. Their plays and pastimes would be sanctified in this way, and all their lives would be gratitude and love — gratitude to God, and good will to each other.

On Sunday, Nov. 10th, I attended church, and preached. Mrs. Chase was too ill in health to accompany me. At noon, returning to the Cottage, I found her much worse. What mercy is it that this trial was delayed till we arrived at home, and are surrounded by home comforts and our loved children !

Monday night. I am now in my little parlour, next to my wife's sick bed room. Wakeful—so wakeful that I am able to write while she slumbers. Oh, that I could hold out to answer all the letters, both of friendship and business, received while I was absent. How pressing are all those to whom I am indebted, while such as are indebted to the College say "have patience with me and I will pay thee all,"—but the time when the pay is to be made is seldom specified. Soon such matters will be "*out lawed*," and then the Bishop will be in his grave, and all will be forgotten till the *great day*—and what then ? Let conscience answer.

All the appointments noticed in the *Motto* have been fulfilled, except three : Pekin, Ottawa, and Providence ; each of which I essayed, but was providentially prevented by high waters.

In Jubilee chapel I confirmed 3; Metamora, Woodford co., 5; Lockport, 1; St. James', Chicago, 13; Trinity, Chicago, 18; Waukegan, on the lake, consecrating their church, 19; Church of the Atonement, Chicago, 14; Ansgarius, Chicago, consecrating the church, 6; always preaching the word, and exhorting to good works.

In passing from Chicago to Aurora, to lay the corner stone of a church, I baptized one child, and preached at the junction of the railroad—was treated most kindly by Mr. Smith and family.

A dreadful storm of rain set in while at Aurora. I saw no way but to postpone the laying of the corner stone, and return to Chicago in the cars, where such was the inundation of the city that I found impracticable to visit my dear son for the night, west of the river, but was obliged to seek lodging in Tremont House, where every comfort was provided for me by a dear friend.

At six we got on board the canal packet for Peru. The rain continued falling and the water spreading. In passing over the Dupage river, we were well nigh being carried down by the swiftness of the current over a dam.

At Ottawa we met a steamboat, which, having been permitted by the great rise of water, had come up in the river from Peru, to meet the canal passengers going down—the sides of the canal having given way between the two places, distant from each other 16 or 18 miles.

The sudden flood had endangered the grain in the warehouses along the river. The captain of the steamer was detained in giving relief to many who looked on their wheat, and oats, and Indian corn, as lost. The whole distance between the highlands on each side of the bed of the river Illinois seemed a sea, as we passed along.

It was late in the day on Saturday when we arrived in Peoria. My son-in-law, the Rev. J. S. Chamberlaine, was waiting for us on the wharf, and thence took us to his home, on the Hill, and after having embraced my dear daughter and sweet boys, our quaker coach took us to the Robinsnest.

With what heartfelt gratitude I met the dear ones clinging

round me I need not say. It was dark out of doors, but there was *light within*, in more senses than one. The lights from the memory of *past* troubles, labours and suffering in the first settlement of this sweet place, the light beaming from the countenances of beloved offspring, and, above all, the light of the gospel of Jesus Christ, who, having redeemed us by his blood, has sent the Comforter to invigorate and cheer us all in the journey of life.

The next day was Sunday, and we all rode over the bridge and meadows, and well fenced fields, to Jubilee Chapel. How pleasing the scenery as we passed! When we left for the North four weeks were to intervene before we returned. Then the trees were leafless, and the ground had just begun to emerge from a gloomy winter and protracted spring. Now the forest was covered with foliage, and the luxuriant grass and foliage were all around us.

As we looked up to Jubilee Chapel, overshadowed by trees, and surrounded by verdant lawns, and heard the first bell for the assembling of the congregation, and saw the clustering groups ready to enter and hear the word of God; and received as we approached, their kind salutations, on our return: How thrilling were my feelings of joy and gratitude to the Author of all mercies! I need an unearthly tongue to describe the contrast between all this and the past scenes in Ohio.

The church was filled with well behaved students and pious worshipers, to whom I endeavored to preach the word of truth.

NOTE.—The following communication from the Archbishop of Canterbury, England, together with the accompanying request that the clergy of this Diocese should “commemorate the close of the third Jubilee of the Society for propagating the Gospel in foreign parts,” though accompanying the address sent by the Bishop to the Convention was inadvertently omitted by the Secretary in reading the address.

The Bishop, therefore, as the subject through this omission failed to come before the Convention, requests those who may not already have acted in the matter from information conveyed through the pages of the *Motto* to observe the commemoration, and take up a collection for Diocesan Missions at some future time.

“*Lambeth, March 28, 1851.*

“RT. REV. & DEAR BROTHER: I think it right to apprise you that the Society for the Propagation of the Gospel in foreign parts, having, through the goodness and favour of Al-

mighty God, been permitted to complete a Century and a half of Missionary labour, has resolved to commemorate with thanksgiving and prayer, the close of its third Jubilee.

“The commemoration will commence on Monday, June 16, being the Anniversary of the signing of our Charter, with full Church Service, in Westminster Abbey, and on the following Sunday, June 22, sermons appropriate to the occasion will be preached in the principal London Churches.

“It is unnecessary for me to enter into further particulars, as they will be found in the accompanying printed circular.

“The society has good reason to expect, that what may be called its solemn Jubilee, will be observed in all the Colonial Churches; but the occasion seems to justify the hope of a still more comprehensive union of prayer and praise

“Bearing in mind the relation of our two countries, and the intimate connection which subsisted between the society and many of the States during the latter part of the last century, I feel some confidence in proposing to you the joint celebration of a Jubilee in which all the members of our church must feel a common interest. I venture, also, respectfully to submit whether, in a time of controversy and division, the close communion which binds the churches of America and England in one, would not be strikingly manifested to the world, if every one of their dioceses were to take part in commemorating the foundation of the oldest Missionary Society of the Reformed Church;—a society, which, from its first beginnings in New England, has extended its operations into all parts of the world; from the Ganges to Lake Huron, and from New Zealand to Labrador. Such a joint commemoration, besides manifesting the rapid growth and wide extension of our church, would serve to keep alive and diffuse a missionary spirit, and so be the means under the divine blessing, of enlarging the borders of the Redeemer’s kingdom.

“In submitting to you this proposal, it can hardly be necessary to add, that we ‘desire no gift,’ but only your christian sympathy, and the communion of prayer. If, however, the alms of your congregations be added to their prayers, we should rejoice to see them appropriated to the relief of the

pressing needs of your own church. It would be a great satisfaction to me to learn from you at any moment of leisure, whether you have thought it expedient to take any step in this matter. And now, commending the whole subject to your serious consideration, and yourself to God's care and protection, I am, Right Rev. and Dear Brother,

“Your affectionate Brother, in the Lord,

“J. B. CANTAU.”

In the absence of all other means of circulating information to the clergy and members of our communion in Illinois, and being overwhelmed with the cares incident to a long visitation I was obliged to postpone the accustomed notices till my return. This duty I now perform by desiring all the diocese of Illinois to meet together in their respective places of worship, on Sunday the 22nd of June, A. D. 1851, and after performing morning prayers, to preach on so important a subject as that of missions of the Protestant Episcopal Church throughout the world, and in the United States, and especially at the west, and make collections for the Diocesan Missionary Society of Illinois. In the order of prayer the following alterations are recommended to be used: before the General Thanksgiving, the concluding prayer of the service for the Institution of Ministers.—Instead of the words “this congregation present,” using the words “the congregations of the Protestant Episcopal Communion in all lands.” The 2nd and 3rd collects for Good Friday are to be used.

I have received notice from the Bishop of Ohio of the displacement from the ministry of the Prot. Episcopal Church of the Rev. B. P. Ayedelotte, D. D., and the Rev. Albert Halfenstein, according to the provisions of canon V., 1850: And from the Bishop of Mass. of the deposition of the Rev. Silas Blaisdale, in conformity with the same canon, and for causes not affecting his moral character.

Statistical summary of official acts: Confirmed 134; Baptized, adults 3, infants 20; Consecration of Churches 4.

The following changes in the clergy of this diocese have occurred since we last met:

Rev. Mr. Colhoun to Iowa.

“ R. Radley to Western New York.

“ D. E. Brown to Michigan.

“ J. Reighley from Michigan to this diocese.

“ J. Cracraft from Ohio “ “

“ O. Miller from Western N. Y. “

PHILANDER CHASE,
Bishop of the P. E. Church in Illinois.

PAROCHIAL REPORTS.

AURORA—TRINITY. OSWEGO—ST. JOHN'S. NAPERVILLE—
ST. JOHN'S—Rev. T. N. MORRISON.

Services have been maintained in these parishes during the past year whenever the weather would permit. Their condition, however, has not materially altered. A church has been commenced at Aurora, and though our subscription is inadequate to carry out our design, we hope to announce it ready for consecration by next convention.

ALTON—ST. PAUL'S—Rev. S. Y. M'MASTERS.

Baptisms,	Infants 11,			Total, 11
Communicants added	{ By removal 0	Lost	{ By removal 2	Present no. 35
	{ Otherwise 4		{ “ death 2	
Number of families				70
Number in attendance upon ordinary occasions about				100
Marriages 10.	Funerals 14.		No of children in Sunday School	50

The church has been regularly opened for divine service twice every Sunday since last convention, with the exception of three, when the Rector was absent.

ALBION—ST. JOHN'S—Rev. B. HUTCHINS.

Baptisms, infants and children 23, adults 3. Burials, infants and children 8, adults 3. Marriages 4. Communicants 24.

Divine services, since the middle of November 1849, have been held in the chh. regularly every Sunday, except during three months of 1850, when they were held there every alternate Sunday, and round about the neighbourhood on the other portion of time: also during the months of January and February of the present year, a season of difficulty in getting to the building, on account of the badness of the way, the services were interrupted.

BRIMFIELD—ZION CHAPEL. Attached to Christ Chh., Robinsnest.

Baptisms 1. Communicants 16. No. of families 10. No. in attendance upon ordinary occasions 60 to 80.
SAMUEL CHASE.

BELVIDERE—TRINITY—Rev. S. D. PULFORD.

Communicants added by removal 5, lost	{ By removal 3 Otherwise 2	Present no. 18
Number of families		9
Number in attendance upon ordinary occasions		40
Offerings		\$3 00

The loss by death of one of the most influential and worthy members of our little flock: the removal from the parish of one whole family whose aid is much needed: the consequent inadequate support of your missionary in charge, together with the present hopeless prospect of building a suitable house for public worship, have forced your missionary to the conclusion that it is his duty to relinquish this, and seek another field of labour.

CHESTER—ST. MARK'S—Rev. W. MITCHELL.

Congregation: families 16, adults 13, children 23, total 46. Baptisms, adults 3, infants 8, total 11. Confirmed 9. Admitted 2. Received by removal 2. Lost by removal 4. By death 1. Withdrew 2. Total 7. Present no. 23. Marriages 1. Burials 4. Services on Sundays 52. Other days 2. Total 54. Administered the Holy Communion publicly 7 times, in private 2, total 9 times. Funds collected in the parish and applied to the erection of the Church \$386. Out of the parish, of Eastern and other friends \$137 50. Total amount in the year, \$523 50.

CHICAGO—ST. JAMES'—Rev. R. H. CLARKSON.

Baptisms 41. Confirmations 13. Marriages 17. Funerals 47. Communicants 161. Sunday school teachers 22, scholars 146. No. of families 141. No. of souls connected with the church 720. Contributions: for the poor \$141 30. For parochial purposes \$380 64. For missions, and feeble parishes \$230 21. Total \$752 15. For enlarging the church \$5200.

CHICAGO—TRINITY.

Baptisms, infants 29, adults 6, total 35. Confirmed 18. Marriages 7. Funerals 21. Offerings for the poor \$100. Missions &c. \$95. S. School \$12. Total \$207.

The above report is for the eleven months during which the undersigned was Rector of Trinity parish. C. E. SWOPE.

CHICAGO—TRINITY.

Baptisms, infants 31, adults 4, total 35. Marriages 8. Confirmed 18. Burials 22. Communicants not on parish register. C. REIGHLEY,
Officiating Rector.

CHICAGO—ST. ANSGARIUS'—Rev. G. UNONIUS.

Baptisms,		Infants 15,		Confirmed 6
Communicants added	{ By removal 67 Otherwise 6	Lost	{ By removal 31 " death 22	Pres. no. 167
Number of families				69

Since my last report our church edifice, with adjoining parsonage, have been completed. The church was, on the 18th day of May, by the Rt. Rev. Bishop, consecrated to the service of Almighty God. During the past year many of our members have fallen a prey to the fearful disease with which it pleased God to visit our city. Many also have removed to the interior of the country. Emigrants arrive, and having been a year or half a year in the city, leave it to look for a better situation somewhere else. The constant removal leaves me but a small portion of my parish which I can look upon as permanent members, and is, of course, a great hindrance in our work of connecting our Scandinavian brethren to the church.

CHICAGO—CHH. OF THE ATONEMENT—Rev. D. CHASE.

Baptisms, infants 18, adults 3, total 21. Confirmed 14. Communicants: report to last convention 41, less 7, 34; added by removal 5, change of pastoral relation 12, new 10; lost by removal 11, change 2, death 2. Present number of actual communicants 46. No. of families about 34. Individuals not included in these about 20. Married 5. Buried 10. Contribution to Diocesan Miss. Assoc. \$3, to convention fund \$5. The parish has secured a lot for a church, cost \$800. The ladies have contributed by their spirited exertions the first payment of the same.

When it is considered that this parish is little more than a year old, the above statistics indicate a degree of prosperity for which we ought to thank God and take courage.

Besides the duty performed in the parish of the Church of the Atonement, I have performed missionary duty on two occasions at Algonquin, St. John's, Cornishville. I have administered the communion there, and baptized two infants. I have also preached once at Elgin, and on two funeral occasions at Des. Plaines river.

CHICAGO—GRACE—Rev. C. E. SWOPE.

Baptisms 3. Marriages 1. Funerals 1. Communicants 73. No. of families 54. Number of souls about 300.

FARMINGTON—CALVARY—Rev. P. CHASE.

Baptisms, infants 2. Confirmed 1. Communicants added 1. Present number 13.

At Farmington, since my last report, the church then in contemplation has been erected and plastered; and with God's blessing on our endeavours will be ready for consecration next July. Divine service has been performed in this place every alternate Sunday with but few exceptions. The remaining time has been given to Princeville, Brimfield, Wyoming, and Jubilee. I have performed 2 baptisms, and one communicant has been added to our church in Farmington, by confirmation. Present number 13. No. of miles travelled on missionary duty 1500.

GRAND DE TOUR—ST. PETER'S—Rev. A. J. WARNER.

Communicants 11. Number of families 10. Number in attendance ordinarily 40 to 50.

It is with regret that I cast my eye back on the meagre statement of the state of my parish which I have been obliged to make out. After an absence by permission, which was unexpectedly prolonged to 10 months, I find my parish in about the same condition that I left it, which is, perhaps, quite as well as I had reason to expect. Both my people and myself have resolved to commence anew and carry on with more fidelity and earnestness than ever the work of spreading Christ's name and doctrines in this place. We are all united. Our S. school contains about 30 scholars. After the close of the last convention I went on to the East, and having made a short stay in my native town, I set out to collect a few hundred dollars for paying off the debt on our church. My efforts did not meet with great success, but as the sum was small which I wished to raise I was not discouraged.

I have collected in all about \$400, and have about 250 more promised, which, if the promises are kept, will relieve us from all debt and save my traveling expenses.

But about 250 or 300 dollars is now due the builder.

JACKSONVILLE—TRINITY—Rev. J. T. WORTHINGTON.

The rector reports that since last convention he continued to serve St Stephen's Church, Pittsfield, one Sunday in each month till the 1st of March. Since that time his services have been confined to this parish, except that he continues to visit Pittsfield monthly, in the middle of the week. His congregation fell off very much in consequence of his frequent absence during the past year, but it is regained, and the house is again well filled.

The congregation is much increased by immigration, and somewhat by other

means, but it loses so much by removals that no great increase of strength can be realized.

The services of the church begin to be more favourably received by the public generally.

Of the Sunday school he cannot say what he would wish. Besides teaching in the S. S. each morning, he lectures a bible class between the two services: From this class it is to be hoped that some pastor will hereafter obtain assistance in teaching the younger children.

Since June 1850 he has baptized: adults 3, infants 8, in all 11. Presented for confirmation 5. Buried 1, a stranger. Added to communion by immigration 7, otherwise 10. Lost by emigration 11, absented 6. Whole number now is 43. No. of families 22. Persons having no families 8. Our congregation proper is over 100; say, grown persons about 65, and children over 40. Regular attendance at morning service 65 to 100. Afternoon do. from 100 to 200. Contributed to Diocesan Missions \$23. For convention fund \$10 75.

Services at other places: Baptized at Rushville, Infants 1. At Pittsfield, infants 8, adults 1, total 10. Married at Rushville 1. At Waverly 1. Total 2.

KICKAPOO—ST. LUKE'S CHAPEL. Attached to Christ Church, Robinsnest.

Communicants, present number 17. Number of families 25.

SAMUEL CHASE.

MENDON—ZION—Rev. J. SELLWOOD.

Baptisms,	Infants 3, and out of the parish, infants, 2,	Total 5
Communicants added by removal 5,		Present No. 28
Number of families 12.	Funerals 3.	
Number in attendance upon ordinary occasions		20 to 30

One half of my time has been devoted to this parish, the other half has been spent in missionary work in various places. I have travelled some fourteen or fifteen hundred miles, and officiated in the following places: Carthage, Nauvoo, and La Harpe, in Hancock county, and Macomb, in M'Donough county. I also officiated twice in the parish of the Rev. Mr. Child, at Warsaw.

METAMORA—CHRIST—Rev. E. B. KELLOGG.

Baptisms, adults 2. Confirmed 5. Communicants added 6. Present no. 30. No. of families 13. No. in attendance on ordinary occasions, probably 75. Offerings, (collections unfinished, but) amount not less than \$50.

The indications of prosperity in this parish remain about the same as stated in my last year's report.

PEKIN—ST. PAUL'S.

Baptisms,	Infants 5,	Total 5
Communicants added 11,	Removed 8,	Present no. 14
Offerings,		\$9 20

J. L. JOHNSTON, Minister in Charge.

PEORIA—ST. PAUL'S—Rev. J. CRACRAFT.

Baptisms,	Infants 5,	Total 5
Communicants added 13,		Present no. 46
Marriages 2.	Offerings,	\$121 05
For finishing church, (by subscription and sale of pews,)		\$2000

The above report embraces a period of between 10 and 11 months. The new church edifice was consecrated to the service of Almighty God on the 9th day of September last, since which time our congregation has greatly increased. The Sunday School, also, has been newly organized, and the number of scholars and teachers increased. One hundred volumes have just been added to the Sunday S.

library, by one of the gentlemen of the vestry. The present prosperity of our parish is truly encouraging, and the people of my charge seem to be truly thankful for what the Lord has done, and is doing for them, and show great kindness and affection towards his minister: and seem desirous of profiting by his labors of love. In effort we are at unity. Monthly communions have usually been held. May the Great Head of the Church cause his blessing to rest abundantly on minister and congregation.

PITTSFIELD—ST. STEPHEN'S

The following report contains the register of baptisms, and number of communicants of St. Stephen's parish, Pittsfield, Pike county, Illinois, for the the year 1850-51: Baptisms, infants 8, adults 1, total 9. Communicants: in the parish 29, usual number attending 19, gained 3, lost by removal 2, by death 1. Amount ordered to be paid as quota to convention fund \$5.

R. H. ATKINSON, }
W. A. GRIMSHAW, } Church-wardens.

QUINCY—ST. JOHN'S—Rev. G. P. GIDDINGE.

Baptisms,	Infants 8,	Adults 11,	Total 19
Communicants added	{ By removal 8	Lost { By removal 10	Present no. 99
	{ Otherwise 21	{ " death 5	
No. of families, about			65 to 70
No. in attendance upon ordinary occasions			200 to 250
Offerings, for various purposes,			\$15

The parish continues to have great reason to bless God for an increase of strength and prosperity. The attendance at church service is good, and several have given evidence of a desire to serve God in the way of his appointment. About twenty candidates are now ready to renew their baptismal covenant, and receive the imposition of hands. Since the last convention 14 pews have been added to the accommodation of our house of worship, affording 84 additional sittings. And in the morning service the house is usually full. We still need 20 pews for immediate use.

The lumber for a new church is now stacked up on the lot, and all we want is the resolution and the means to put up the building.

The health of the rector has not been of a character to allow him so much labor as he could wish. But he has reason to bless God that his labors have not been altogether in vain. He has over twenty candidates awaiting the visitation of the Bishop to ratify their vows.

ROBINSNEST—CHRIST—Rt. Rev. P. CHASE, D. D.

Baptisms,	Infants, 8	Adults, 0	Total 8
Confirmed			3
Communicants added	{ By removal 2	Lost { By removal 2	Present no. 89
	{ Otherwise 3	{ " death 1	
No of families			17
No. in attendance upon ordinary occasions			75 to 100
Offerings			\$28 90
Contribution to the fund of Convention			6 00
" " Diocesan Missionary Association			16 65
" " Domestic Missions			15 62
" " Foreign Missions			8 00
" " Oregon Mission			12 30

SAMUEL CHASE.

SPRINGFIELD—ST. PAUL'S—Rev. C. DRESSER.

The minister of this parish reports that during the past year he has baptized 12 infants, that 3 communicants have died, and 7 have been added by removal, that the number of families under his care is about 40, that he has solemnized 4 marriages, and officiated at 6 funerals, that the congregation during the past year have

contributed about \$1000 for parochial purposes, and nearly \$100 for missionary and other purposes not parochial. Though his labors have been attended with little apparent effect, and he has had serious causes of discouragement, yet has he not sown without hope.

Baptisms,	Infants 12,		Total 12
Communicants added by removal 8,	Lost by death 3,		Present no. 56
No. of families			40
Contribution to the fund of Convention			\$14 50
Marriages 4.	Burials 6.		

WARSAW—ST. PAUL—Rev. S. R. CHILD.

Baptisms, Infants 6, adults 1, total, 7. Confirmed 5. Communicants, present number 13. No. of families 5. No. in attendance upon ordinary occasions 60.

This report embraces about 18 months, extending to the time when I took charge of the parish. We have been doing our utmost to build a small church, which, according to the plan, will cost about \$1500. I have been absent nearly 2 months soliciting aid for this purpose. Partial success has attended the effort, but we still want subscriptions before we can commence building, as we are determined to incur no debt.

WAUKEGAN—CHRIST—Rev. J. M'NAMARA.

Baptisms,	Infants 22,	Adults 7,	Total 29
Confirmed			19
Communicants added	{ By removal 7 Otherwise 6		Lost { By removal 2 Discipline 2
Marriages 3.		Burials 6.	Present no. 31
Offerings for the poor, \$6 83.	Sunday School books, \$10 12.	Total, \$16 95.	

Our church edifice has been consecrated. Many are becoming interested in the Church.

ABSTRACT OF PAROCHIAL REPORTS.

Location.	Name of Church.	bapt- isms.		Con- firmed.	Comm- unicants.	Remarks.
		I.	A.			
Aurora,	Trinity,				45	
Alton,	St. Paul's,	11			35	
Albion,	St. John's,	23	3		24	
Algonquin,	St. John's,					
Batavia,	St. Paul's,				39	Report of 1845. Not admitted into union with con.
Brimfield,	Zion Chapel,	1			16	Chap. of Christ Ch, Robinsnest.
Beardstown,	St. Andrew's,					Inc. in Christ Chh., Rushville.
Belvidere,	Trinity,				18	Not admitted into u'n. with con.
Carlinville,	St. Paul's,				8	Report of 1849.
Chester,	St. Mark's,	8	3	9	23	
Chesterfield,	St. Peter's,				33	Report of 1849.
Chicago,	St. James',	41		13	167	
"	Trinity,	29	6	18	60	
"	St. Ansgarius',	15		6	167	
"	Atonement,	18	3	10	46	
"	Grace,	3			73	
Collinsville,	Christ,					
Carrollton,	Trinity,				6	Not admitted into u'n. with con.
Dixon,	St. Luke's,					Report of 1847.
Edwardsville,	St. Andrew's,					
Erindale,	Christ,				36	Report of 1848.
Farmington,	Calvary,	2		1	13	
Freeport,	Zion,				15	Report of 1849.
Galena,	Grace,				77	Report of 1849.
Geneva,	St. Paul's,					
Grand De Tour,	St. Peter's,				11	
Jacksonville,	Trinity,	8	3		43	
Joliet,	Christ,					Includ. in St. John's, Lockport.
Kickapoo,	St. Luke's,				17	Chap. of Christ Ch, Robinsnest.
Knoxville,	St. John's,				14	Report of 1848.
Limestone Prairie	Christ,				24	Report of 1849.
Lockport,	St. John's,				34	Report of 1849.
Mendon,	Zion,	3			28	
Metamora,	Christ,		2	5	30	
Mount Sterling,	Trinity,				11	Report of 1849.
Naperville,	St. John's,					
Ottawa,	Christ,				27	Report of 1849.
Oswego,	St. John's,					
Palestine Grove,	Christ,					
Pekin,	St. Paul's,	5			14	
Peoria,	St. Paul's,	5			46	
Peru,	St. Paul's,				7	Report of 1848.
Pittsfield,	St. Stephen's,	8	1		29	
Quincy,	St. John's,	8	11		99	
Robinsnest,	Christ,	8		3	89	
Rushville,	Christ,				26	Report of 1848.
Rockford,	Immanuel,					Not admitted into u'n. with con.
Springfield,	St. Paul's,	12			58	
Sterling,	Grace,					Not admitted into u'n. with con.
Tremont,	Christ,				32	Report of 1845.
Vergennes,	Zion,					
Warsaw,	St. Paul's,	6	1	5	13	
Waukegan,	Christ,	22	7	19	31	Not admitted into u'n. with con.
Waverly,	St. Paul's,	1			11	Report of 1849.

81
1600

CANON VIII. OF THE GENERAL CONVENTION.

Of the Mode of Securing an Accurate View of the State of the Church from time to time.

SECTION 1. As a full and accurate view of the state of the Church, from time to time, is highly useful and necessary, it is hereby ordered that every Minister of this Church shall present, or cause to be delivered, on or before the first day of every annual Convention, to the Bishop of the Diocese, or, where there is no Bishop, to the President of the Convention, a statement of the number of Baptisms, Confirmations, Marriages and Funerals, and of the number of Communicants in his Parish or Church, and of all other matters that may throw light on the state of the same. And every other clergyman, not regularly settled in any Parish or Church, shall also report the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same. And these reports, or such parts of them as the Bishop shall think fit, may be read in Convention, and shall be entered on the Journals thereof.

CANON IX. OF THE DIOCESE OF ILLINOIS.

Of Parish Registers and Parochial Reports.

SEC. 2. The parochial report required by general canon to be made to the Bishop or president of each annual convention, shall state, in addition to what is specified in such canon, the number of communicants added and lost since last report, distinguishing in each case those added or lost by removal.

SEC. 3. In every case where a parish is destitute of a minister, the register contemplated by this canon, shall be kept by some person appointed by the vestry for that purpose; and the annual parochial report shall be presented or forwarded to the Bishop by the wardens of the parish.

—††—

Form of Parochial Report,

As prepared by the Secretary, under instruction from the Convention.

Location of Parish—Name of Parish—Name of Clergyman.			
Baptisms	Infants—	Adults—	Total, —
Confirmed			—
Communicants added	{ By removal — Lost	{ By removal—	Present no. —
Number of families	{ Otherwise —	{ “ death —	—
Number in attendance upon ordinary occasions			—
Offerings			\$ —
Contributions to the Fund of Convention			\$ —
REMARKS—			

APPENDIX.

Samuel Chase,*In account with the Convention of the Diocese of Illinois.*

1850.		DR.
June.	To cash received from Christ church, Robinsnest, viz: Jubilee chapel 8 75, Brimfield chapel 5 55, Kickapoo chapel 4 25,	18 55
"	Calvary, Farmington,	5 00
"	Christ, Limestone Prairie,	6 00
"	Trinity, Belvidere,	3 25
"	St. Paul's, Springfield,	13 00
"	St. Paul's, Waverly,	50
"	Trinity, Jacksonville,	8 50
"	St. Paul's, Alton,	5 00
"	St. James', Chicago,	29 00
"	Christ, Metamora,	6 00
"	Trinity, Chicago, (for 1848.)	15 25
"	St. John's, Lockport,	16 00
"	St. Stephen's, Pittsfield,	3 00
1850.		CR.
June.	By bill for printing Journal, 1850,	75 70
"	" postage on Journals,	88
"	Quota paid General Convention,	30 00
"	Premium and postage on do.	60
	By Balance,	21 87
		\$129 05 \$129 05

SAMUEL CHASE, *Treasurer.*

The following Parishes, in Union with this Convention, have not paid their assessment for the years as noted, viz:

Trinity, Aurora, for	1850	Grace, Galena, for	1848 - 1850
St. Paul's, Alton, for	1848	St. Paul's, Geneva, for	1848 - 1850
St. John's, Algonquin, for	1850	Zion, Mendon, for	1850
St. Andrew's, Beardstown, 1848 & 1850	1850	Trinity, Mount Sterling, for	1850
St. Paul's, Carlinville, for	1850	Christ, Ottawa, for	1848 - 1850
St. Mark's, Chester, for	1848 - 1850	Christ, Palestine Grove, for	1848 - 1850
Trinity, Chicago, for	1850	St. Paul's, Peoria, for	1848 - 1850
St. Peter's, Chesterfield, for	1850	St. Paul's, Peru, for	1848 - 1850
Atonement, Chicago, for	1850	St. John's, Quincy, for	1848 - 1850
Christ, Collinsville, for	1848 - 1850	Christ, Rushville,	1850
St. Luke's, Dixon, for	1848 - 1850	Christ, Tremont, for	1848 - 1850
St. Andrew's, Edwardsville	1848 - 1850	Zion, Vergennes, for	1848 - 1850
Christ, Erindale, for	1848 - 1850	St. Paul's, Warsaw, for	1848 - 1850
Zion, Freeport,	1850	St. Paul's, Waverly, for	1850

The following parishes, not in Union with this Convention, have failed in their assessments, viz:

St. John's, Albion, for	1850	St. Peter's, Grand De Tour,	1848 - 1850
St. Paul's, Batavia, for	1848 - 1850	St. John's, Knoxville, for	1848 - 1850
Trinity, Carrollton, for	1848 - 1850	Grace, Sterling, for	1848 - 1850
Christ, Waukegan, for	1848 - 1850		

Bishop's Fund, Diocese of Illinois, in Account with
A. CAMPBELL, *Treasurer.*

			DR.	
1850.	Dec. 23,	To cash, J. W. Singleton,		2 00
	"	" A. Campbell,		2 00
	" 25,	" M. S. Marsh,		5 00
	"	" Rev. C. Dresser,		2 00
	"	" Rev. S. Y. M'Masters,		1 00
1851.	Feb. 3,	" Rev. G. Unonius,		5 00
	" 20,	" S. H. Treat,		1 00
	May 3,	" C. H. Longworth,		10 00
	"	" Rev. S. Chase,		1 00
			CR.	
1850.	Dec. 23,	By cash, for paper and printing,	6 00	
1851.	Feb. 4,	" paid tax on land, Schuyler county, 1849,	1 00	
	June 8,	" " " 1850,	3 30	
	"	" paid postage,	25	
		Balance,	18 45	
			<u>\$29 00</u>	<u>\$29 00</u>
				A. CAMPBELL, <i>Treasurer.</i>

Statement of the Expenditures and Receipts of the Diocesan
Missionary Association of Illinois.

1850.	June,	Balance in hand, per statement 1850,		276 99
	July 20,	Received from various sources, and acknowledged in		
		Motto, Vol. I., No. 12,		167 19
	Dec. 20,	" " Vol. II., No. 1,		110 05
1851.	Mar. 20,	" " Vol. II., No. 2,		246 00
	June,	" " Vol. II., No. 3,		189 85
		Expended by payments, from July 1st, 1850,		
		to July 1st, 1851, to 7 missionaries, \$100,	700 00	
		Printing Address,	23 00	
		Occasional payments, to other than regular		
		missionaries of the board,	110 00	
		Balance,	157 08	
			<u>\$990 08</u>	<u>\$990 08</u>
				SAMUEL CHASE,
				<i>Sec. and Treas. of D. M. Association.</i>

—††—
RULES OF ORDER.

I.

Prayers shall be offered on each day, introductory to the business of Convention.

II.—*Duties of the President.*

1. He shall take the chair every day precisely at the hour to which the Convention shall have adjourned; shall call the members to order; and, on the appearance of a quorum, shall cause the Journal of the preceding day to be read.

2. He shall preserve decorum and order; and shall decide questions of order, subject to an appeal to the Convention by any two members; on which appeal no member shall speak more than once, unless by leave of the Convention.

3. Questions shall be decided but in this form, viz: "As many as are of the opinion that, (as the case may be,) say Aye:" and after the affirmative voice is expressed, "As many as are of the contrary opinion, say No."

If the President doubt as to the result of the vote, taken as above, or a division be called for, the Convention shall divide: those in the affirmative shall first rise from their seats, and afterwards those in the negative.

No Congregation shall be entitled to be counted as having more than one vote amongst the laity. And an equal division of the lay delegates from a Congregation shall neutralize the vote of such Congregation.

4. All Committees shall be appointed by the President, unless otherwise specially directed by the Convention; in which case they shall be appointed by ballot; and if upon such ballot the number required shall not be elected by a majority of the votes given, the Convention shall proceed to a second ballot, and in case a greater number than is required to compose or complete a Committee shall have an equal number of votes, the Convention shall proceed to a further ballot or ballots.

III.—*Of Decorum and Debate.*

5. When the President takes the chair, no member shall stand up except to address the chair.

6. No member shall absent himself from the service of the house unless he have leave, or be unable to attend.

7. When any member is about to speak in debate, or deliver any matter to the House, he shall, with due respect, address the President, confining himself strictly to the point in debate.

8. No member shall speak more than twice in the same debate without leave of the House.

9. A question being once determined shall stand as the judgment of the House, and shall not be again drawn into debate during the same session unless by consent of two thirds of the House.

10. While the President is putting any question the mem-

bers shall continue in their seats, and shall not hold any private discourse.

11. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the discussion.

12. No motion shall be considered as before the House unless it be seconded, and, when required, reduced to writing.

13. When a question is under consideration no motion shall be received unless to lay it upon the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, to amend it, or to divide it; and motions for any of these purposes shall have precedence in the order herein named. The motions to lay upon the table, and to adjourn, shall be decided without debate. The motion to adjourn shall always be in order.

14. When the House is about to rise, every member shall keep his seat until the President leaves his chair.

15. The names of the movers of resolutions shall not appear upon the minutes of this House.

16. The Reports of all Committees shall be in writing, and shall be received of course, and without motion for acceptance, unless re-committed by vote of the House. All reports recommending or requiring any action or expression of opinion by the House, shall be accompanied by a Resolution for the action of the House therein.

17. If the question under debate contains several distinct propositions, the same shall be divided at the request of any member, and a vote taken separately; except that a motion to strike out and insert shall be indivisible.

18. All questions of order shall be decided by the chair, without debate; but any member may appeal from such decision; which appeal shall be decided by the House: and on such appeal no member shall speak more than once, without express leave of the House.

19. All amendments shall be considered in the order in which they are moved. When a proposed amendment is under consideration, a motion to amend the same may be made: no after amendment to such second amendment shall be in order. But when an amendment to an amendment is under consideration, a substitute to the whole matter may be received. No proposition, on a subject different from the one under consideration, shall be received under color of a substitute.

20. The business of the House shall be called up and disposed of in the following order, to wit: 1st, Communications from the President. 2nd, Reports from Standing Committees. 3rd, Special Committees, in the order of appointment. 4th, Petitions and Memorials. 5th, Motions and Resolutions.

EXTRACT FROM JOURNAL OF 1846.

Resolved, That the clerical members of this convention, and such of the laity as shall contribute the sum of five dollars annually, do constitute a Diocesan Missionary Association, to extend the means of grace to destitute places in this Diocese, not aided by the Domestic Committee of the General Missionary Board.

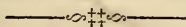
Resolved, That the President, Secretary and Treasurer of this convention fill the same places in this association; and that the regular meetings be at the close of each annual convention.

Resolved, That it be recommended to every minister to present the peculiar claims of this association to his congregation during the ensuing year, and take up collections in furtherance of the object in view.

EXTRACT FROM JOURNAL OF 1847.

Resolved, That the friends of the Church in this Diocese, both at home and abroad, be earnestly requested to contribute of their means to enable the Bishop to carry into effect the object of this association.

Resolved, That all, clergy and laity, become active agents in promoting the interest of the association, and send to the Bishop lists of names of all to whom he may send any publication relative to the same.



CANON IV.—Of Parochial Association.

It shall be lawful for any number of persons not less than three, friendly to the P. E. Church, and desirous of concentrating their endeavors, to associate themselves as a parish under the direction of any minister canonically resident in this Diocese; *Provided, however*, that such parish shall embrace at least six communicants to entitle it to a representative in the convention: The following shall be the form of such association:

“We, whose names are hereunto affixed, deeply sensible of the truth of the christian religion, and earnestly desirous of promoting its holy influences in our own hearts, and in those of our families and neighbours, do hereby associate ourselves under the name of _____ Parish, in communion with the Protestant Episcopal Church in the United States of America and Diocese of Illinois, the authority of whose constitution and canons we do hereby recognize, and to whose liturgy and mode of worship we promise conformity.

SEC. 2. It shall be the duty of each parish organized according to the above form, to report the fact of such organization within one month to the Secretary of the convention, duly certified by the minister under whose direction the parish was organized, and the Secretary shall make an attested record of the same.

CANON V.

Of the admission of a Church into union with the Protestant Episcopal Church in this Diocese

SEC. 1. To entitle a church, hereafter, to admission into union with the P. E. Church in this Diocese, it shall be required that the vestry submit to the convention, or to a committee appointed by its authority, the certificate of organization, signed by one of the wardens, or the clerk of the vestry.

SEC. 2. Every organized church, applying for admission into union with the convention of this Diocese, shall also produce to the convention a certificate of

the Bishop, or in case of his absence, or of a vacancy in the Episcopate, of the major part of the standing committee, that he or they approve of the organization of such church.

CANON XV.

It shall be the duty of every parish to contribute and forward to each annual convention, a sum equal to twenty-five cents for each communicant in the same, to defray the contingent expenses of the Diocese.

NOTICE.

A Special Convention of the P. E. Church in the Diocese of Illinois, consisting of the Rev. the Clergy now resident and entitled to seats, and the Lay Delegates duly chosen, for the purpose of electing an *Assistant Bishop*, is most earnestly requested, and is hereby respectfully called, by the present Incumbent, on account of his *age and infirmities*: the latter having been greatly increased by late sickness, and subsequent serious accidents, quite disabling him for the discharge of his duties of visiting distant places, and administering to the wants of the scattered flock of Christ committed to his charge.

The place of meeting of the said Special Convention will be that named by the Annual Convention, lately held, viz: PEKIN, in the *County of Tazewell*, and the time, Monday the Eighth day of September, A. D. 1851.

Signed,

PHILANDER CHASE,

Bishop of the P. E. Church in Illinois.

SAMUEL CHASE,

Sec. of Convention.

The appointment made in the last Motto for the celebration of the Jubilee of the "Society for the Propagation of the Gospel in Foreign Parts," by whose beneficence the P. E. Church in America was in her infancy so essentially cherished: providentially failed in its timely circulation in Illinois: and the deliberations thereon by the late convention in Quincy was omitted by mistake, for which a satisfactory apology is made by the Secretary, see Journal, page 24.

The only remedy, satisfactory to all, is believed to be the following, viz: Let every minister of the Church in Illinois, to whom these presents shall come, preach on this important subject, set forth in the letter of the Archbishop of Canterbury; and make a collection for the Diocesan Missionary Association of Ills., on the first day of September next, being the Eleventh Sunday after Trinity, and bring the avails to the Secretary of the meeting of the said society, which will take place immediately after the sitting of the Special Convention.

Signed,

PHILANDER CHASE.

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NOTICES.

The next Annual Convention of the Protestant Episcopal Church in the Diocese of Illinois, will be held at PERIN, in Tazewell co., on the First Monday after the 15th of June, 1852.

SAMUEL CHASE,
Sec. of Convention.



TERMS OF JUBILEE COLLEGE.

One hundred dollars, paid invariably in advance. This sum, in ordinary cases, will cover all expenses for the academical term of forty weeks, viz :

Board, tuition, room rent, fuel, use of library,	\$80
Books, stationery, lights and washing, (estimated,)	20

The incidental expenses of books, washing, etc., depend much upon the studies pursued and the habits of the scholar. Bed, bedding and towels to be furnished by the student.

The academical year commences on the first Wednesday in October, and continues forty weeks.



COMMENCEMENT OF JUBILEE COLLEGE,

July 4th, 1851.

Procession.

PRAYERS IN CHAPEL.

ORATION—Latin—ROBERT RYAL. ORATION—Christianity—D. W. DRESSER.

Music.

Reading of the Declaration of the Independence—H. M. BROWN.

Music.

ORATION — Anniversary of our Independence — C. H. LONGWORTH.

Degrees conferred by the Bishop, President of the College :—

A. B. upon D. W. DRESSER.

Address and Benediction by the Bishop.

